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# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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## SECOND ANNUAL CONVENTION T. S. E.

Another great Convention, just like the New York Convention of April 26, enthusiastic and harmonious. Such was the Convention of the T. S. E., held in Dublin August 2d and 3d. About two hundred delegates and visitors were present from England, Scotland, Ireland, Holland, Sweden and America.

America was well represented by the Crusaders and also by the special delegates: E. A. Neresheimer, Dr. A. Walton, J. H. Fussell, Fred Neresheimer, Dr. L. F. Wood and Mrs. Wood. Sweden also sent special delegates: Dr. E. Bogren, T. Hedlund, Mrs. Hedlund, W. Harnquist and Mrs. Harnquist.

The convention opened with music, and the usual business routine was gone through very successfully, D. N. Dunlop, President of the T. S. E. (Ireland) making a most excellent chairman. In his opening address he expressed the hope that the proceedings of the Convention would make closer the bonds of union between the various Theosophical societies in the world which, although autonomous as regards government, had yet the same object and were working for the same cause.

Dr. H. Coryn then moved a resolution of welcome to the Crusaders and to the foreign delegates.

The resolution was carried with acclamation and the Crusaders and foreign delegates were invited to the platform.

E. T. Hargrove, President of the T. S. A., was called upon to address the Convention on behalf of the Crusaders. C. F. Wright also spoke of the work of the Crusade.

E. A. Neresheimer was next called upon and spoke of the unity existing between the T. S. A. and T. S. E.

Dr. E. Bogren read a letter of greeting from Sweden.

Mme. de Neufville, delegate from Holland, read a letter of greeting from the members in that country.

Mr. Dowell brought greetings from the newly formed T. S. E. (Scotland).

Letters from Berlin and from Dr. Hartmann were then read.

The constitution of the T. S. E., which had been adopted provisionally, was next considered and with a few amendments adopted. One of the amendments read as follows :

The office of Corresponding Secretary, formerly held by H. B. P., shall be revived in Mrs. Katharine A. Tingley, who shall hold it for life.

The reading of this was greeted with a storm of applause. A resolution referring to the late President of the T. S. E., William Q. Judge, was adopted, all standing.

Then came a very important resolution, as follows :

WHEREAS, the Theosophical Movement the world over, though represented by many autonomous bodies known as Theosophical Societies, is yet one in its aims and objects, and a unit in its endeavor to form a real neucleus of Universal Brotherhood, and

WHEREAS, it is our belief that opportunity should be afforded for the closer union of the said Societies in order that ideas may be exchanged among the various bodies for facilitating and broadening our experience in methods of work, therefore be it

*Resolved*, that we, the members of the Theosophical Society in Europe in Convention assembled in Dublin, hereby invite the other Societies throughout the world to coöperate with us in the formation of a body of International Representatives, to be composed of members of each Society.

*Resolved*, that in order that this body may be formed without further delay we hereby nominate the following persons as International Representatives :

AMERICA.—Dr. Buck, Dr. Walton, F. M. Pierce, C. Thurston, Dr. Torrey, Dr. Anderson, Mme. Peterson, Mr. Lang, Mr. Oppermann, C. F. Wright.

AUSTRALIA.—T. W. Willans.
BELGIUM.—Mrs. McKinstry.
CANADA.—A. E. S. Smythe.
ENGLAND.—S. G. P. Coryn, Dr. Keightley, Dr. Scanlan, Dr. Coryn.
GERMANY.—Paul Raatz.
HOLLAND.—Mme. de Neufville, Van der Zeyde.
INDIA.—C. Johnston.
IRELAND.—F. J. Dick, G. W. Russell.
NEW ZEALAND.—Rev. S. J. Neill.
NORWAY.—Mr. Alme.
RUSSIA.—Mrs. Johnston.
SCOTLAND.—Mr. Dowell, Mr. Neilson.
SWEDEN.—Dr. Zander, Dr. Bogren.

This resolution was received with the greatest enthusiasm and carried by acclamation. Several speeches in support of the resolution were made by representatives present from different countries.

Next in order was the election of officers. E. T. Hargrove was elected President and E. A. Neresheimer, Vice-President. Each of them had to undergo the ordeal of being carried around the room on the shoulders of enthusiastic delegates. Herbert Crooke, one of the most devoted workers in England, was elected Deputy Vice-President.

At the meeting of the Convention on Monday, August 3d, Dr. A. Keightley moved the following resolutions:

WHEREAS, it is of importance that a full and true record should be kept of the history of the Theosophical Societies originated by Mme. H. P. Blavatsky and consolidated by William Q. Judge, therefore be it

*Resolved*, that a Recording Secretary be appointed to carry out this work for and on behalf of the T. S. in Europe.

WHEREAS, Brother Claude Falls Wright, by reason of his long services to the Theosophical movement in Ireland, England, and America; his close association as private secretary to Mme. H. P. Blavatsky and Wm. Q. Judge, and the undoubted ability which he has displayed in every department of work which he has undertaken, is well fitted to carry out the duties of Recording Secretary, therefore be it

*Resolved*, that we, the Theosophical Society in Europe in Convention assembled, do hereby appoint him to that position.

The resolutions were carried unanimously with great applause.

A very interesting feature at the close of the Convention was the calling of all the Presidents of Branches to the platform.

In every respect the Convention was a grand success, and the unity and harmony shown throughout as well as the closer ties made between Theosophists throughout the world are sign posts which he who runs may read. J. H. FUSSELL.

## QUESTIONS AND ANSWERS.

### QUESTION 74—(*continued*).

*How far do the teachings of Theosophy agree with the modern scientific theory that physical evolution proceeds by means of the laws of natural selection and the survival of the fittest?*

*W. Main.*—It is admitted by all students that evolution has taken place; but the question is: how?

The theory referred to in the question assumes "spontaneous" or accidental variations and the "survival of the fittest" of these. This is called "natural selection"; for conditions of climate, food, etc., have the effect of weeding out variations, which are unsuitable to these conditions; just as a gardener, or stock raiser, kills out unsuitable varie-

ties. According to this theory evolution is due to blind and mechanical factors.

According to the older theory of Lamark, the organism is changed through its efforts to adapt itself to circumstances: for instance, giraffes gradually acquired long necks by stretching them to reach high foliage. According to Darwin, the short-necked varieties got less to eat and died out. According to the theological theory, a man-like God, having created trees of a certain height, planned and built animals to match. The doctrine that means have been consciously adapted to certain ends is termed "teleology."

The difficulties of the mechanical theory of "natural selection" are becoming more apparent. Many of them were frankly admitted by Darwin himself. Theosophy has admitted the *partial* truth of this theory, but assigns to it a very subordinate place. (*Secret Doctrine*, Vol. II, p. 734.)

A neo-Lamarkian school, as it has been termed, has sprung up, and now includes some of the most learned and philosophic of modern biologists. It is a tentative approach to the occult teaching. Lamark did not recognize the fact that an organism, which, when once formed, can modify itself but slightly, may yet impress upon its reproductive cells tendencies which, working from the start, will cause greater modifications in the offspring, in the direction required. These would not be "spontaneous" or accidental. Hunting dogs taken to high table lands, produce puppies with increased lung capacity, as a rule, not as an exception or accident. Extra furry offspring are born to animals transferred to colder climates. "Natural selection" does not account for this.

Here we are led to the occult. A "generation", is a cycle of life. A matured organism impresses on an invisible plane of existence ("astral," if you please), not only that which it is, but that which it strives to become; the invisible descends again into matter and is reëmbodied, the same and yet another. Here again a complex problem is encountered. There is a race unit, a "monad" relatively to the differentiated individuals, and this is dipped into, like a reservoir, as the life cycle is turned on the invisible arc. Weissmann, Cope and other intellectual athletes are struggling with this question, and daily approaching an occult explanation.

Theosophy does not stop short. The life of a planet, with its so-called "inhabitants," is a psychic unit, and in the cosmic protoplasm, the germinal matter, the primordial fire mist, there is the "promise and potency of every form of life" in a deeper sense than that conceived by Tyndall when he wrote this oft quoted phrase in his Belfast address. The ancient theosophic idea of evolution, the "egg of Brahm," the successive "emanations" of the Neo-Platonists, (stages of the cosmic embryo) involved the continuity of life from cycle to cycle, the projection of that

which *has* been, and that which *would* be, into that which *is* and *will* be, and the influence of parent sphere upon daughter sphere.

*E. B. Guild.*—The law of natural selection is a phrase coined to epitomize a series of observations of instances of apparent physical improvement in racial types. The tendency of all races and varieties seems to be to conform to a type which is in turn best adapted to its environment by conforming to conditions. Species are simply efforts to so conform on special lines. They are individual efforts. The convergence of special lines of development in one individual furnishes the type of racial development. The hypothesis is that this is brought about by the instinctive choosing of mates by individuals whose characteristics most nearly conform to the types. This is "natural selection." The preponderance of evidence seems to be on the side of the correctness of the hypothesis.

The necessary corollary of natural selection is the rule that the individuals best adapted to any given environment will survive those less suited to the same surroundings. Types best able to resist adverse conditions will survive while others will succumb and perish. What is true of the individual and the type is true also of the race. This is the "survival of the fittest."

The whole hypothesis is a deduction from observations or rather a series of observations of results. Back of these results must lie the cause. Here philosophy anticipates science. The cause—the why—continually eludes the mechanical methods which science chooses as its means of investigation. Abandoning mechanical methods because of their incompetency philosophy transfers the whole matter to the plane of consciousness. It predicates the essential unity of the cosmos as an expression of consciousness. Force is an expression of consciousness. Heterogeneity is specialization of consciousness. Evolution is an unfolding—an expansion—a perfecting of the means of the expression of consciousness to itself. Each manifested thing thus becomes an item in the great series whose sum is SELF-CONSCIOUSNESS.

Improvement is the attaining of the ability to rise above and become superior to conditions. Thus improvement produces new conditions. The cause produces an effect which itself becomes a cause of effects. "natural selection" is then the expression of consciousness under the law of its own prefacing. "survival of the fittest" is the self fulfilment of the same law.

The mechanical methods of investigation, observation, analysis and deduction are only crude means for the verification of consciousness upon the plane of intellection.

The teachings of Theosophy do not antagonize the scientific theory

that evolution proceeds by means of "natural selection" and "survival of the fittest," but expand the idea and by their explanation of the *cause* of evolution and the lines of its progress give a satisfactory solution of the problems it presents.

QUESTION 76.

*Is it correct to speak of good and bad Karma?*

*J. C. S.*—Karma, meaning the action of law, cannot of itself be either good or bad any more than the action of any other law. We speak of good and bad Karma as we speak of the rising and setting of the sun. In the latter case every one knows that it is only used as a figure of speech and that we do not mean it to be taken literally, but few have considered that the phrase in the question is equally untrue. No primary law can be good or bad and the action of the same law cannot be said to be either one or the other. Who would ever think of saying good or bad gravity. Of itself it can be neither. It depends entirely upon our relation to it and the attitude we place ourselves in towards it. As long as we are active upon the planes where gravity operates, we shall be subject to its action. If we place ourselves in a position, where the operation of the law will injure us, it is not because the law is bad, but because of either our carelessness or our lack of knowledge. This is true of all other laws, which of course includes the law of Karma. That "knowledge is power" is a truism in this as well as in all ways. He who has knowledge of law can place himself beyond the action of that law. He who has a knowledge of the law of Karma can equally well place himself beyond the influence of that law.

*J. Hiram.*—Good and bad are merely relative terms, and relatively we may apply them to Karma if we know what we mean and remember that they are but a figure of speech. Fortunate and unfortunate would be perhaps better words, but would be open to the same misunderstanding.

The aim of a Theosophist is of course soul-growth, or spiritual-progress, and the opportunity and ability to help along and upwards the human race. Looking at Karma from this standpoint, that which helps toward these ends,—be it abject poverty or intense suffering, birth amid wretched surroundings or close association with low and degraded people, —is good or fortunate Karma for any particular soul. In other words we may if we like call that Karma good which brings us the best opportunities for work and progress.

Still we must remember that at times throughout the cycles we need rest and repose and that then a life of quiet and ease may be the most fortunate thing that could happen to us. Again an opportunity for work which comes to us when we are not prepared, if such a thing is possible,

or a demand for work requiring greater strength than we possess,—opportunities which we are not able to take advantage of,—may certainly be called unfortunate, if nothing worse.

Karma is called a *conscious* law, though not in the sense we use *conscious* (*Key to Theosophy*, p. 209). If so, I see no harm in calling that which brings us the opportunity at the right time, good Karma.

# SUBJECTS FOR DISCUSSION.

The following subjects are supplied as being suitable for discussion at Branch meetings. They are by various students who have had experience in conducting such meetings. It should be clearly understood that statements made herein are *suggestions for discussion*, are not official, or in any way authoritative. Similar outlines will be gladly received by the editor, who reserves the right to make such alterations in their construction as may seem advisable.—EDITOR.

## THE TRINITY.

The Trinity in varying forms is found in all the great religions of the world; Brahma, Vishnu, Siva,—Creator, Preserver, Destroyer (or, Regenerator); Isis, Osiris, Horus; the Christian Trinity; Atma, Buddhi, Manas; Body, Soul, Spirit; Sat, Chit, Ananda,—Being, Consciousness, Bliss; Matter, Force, Consciousness. There are three aspects in nature, from which all things may be studied. Subject, object, and that which relates subject to object; the actor, the action, and the thing acted upon. Relate these trinities to the three qualities in Nature and to the three lines of evolution in man.

REFERENCES.

*O. D. Paper*, No. 18, July, 1894; *Secret Doctrine*, I, 14-16 (n ed. 42-44).

## THE ASTRAL BODY.

Within the physical, external world is a world of finer matter called Astral. This is the world of psychic vision, clairvoyance, dream experiences, etc. Man has an inner astral body made of matter from this world, and this body is the vehicle for the above-named experiences. In it are the real seats of sensation, not in the physical body.

The astral body is a loose term. There are several astral bodies, such as the Linga Sarira, Kama Rupa, Mayavi Rupa. The Linga Sarira or model body is the principle of form. Every material form is built up on a Linga Sarira, animals, plants, crystals. The Linga Sarira may be extended from the physical body, but cannot wholly leave it. At death the Linga Sarira disintegrates step by step with the physical body. The Kama Rupa is the astral shell which is built up by the passions and desires, and according to the strength of these does it last after death. The Mayavi Rupa is an astral body formed by the power of the mind and imagination; it is a thought body and may be projected to great distances and made visible. The Linga Sarira is the vehicle for Prana, and through it Prana acts in the physical body.

REFERENCES.

*Culture of Concentration*, and *Astral Intoxication*, by W. Q. Judge, printed in *The Path*, Vols. ii. and iii., and also as pamphlets; *Ocean of Theosophy*, chapters v., vi.; "Astral Bodies and Astral Voyagings" (Anderson), *The Path*, viii., pp. 137, 161.

## THE SECOND OBJECT OF THE T. S.

All the religions of the world have had a common origin; this can be demonstrated by a study of the sacred books of the world. Much has been done in this direction by the translation of the Sacred Books of the East, but only in Theosophy is given the synthetic key to the study of religions. One of the strongest arguments for brotherhood and toleration arises from this study. It is not necessary to be an Oriental scholar, one may study the translations. The most ancient scriptures of both East and West (the Popul Vuh) show the great advance which the ancients had made in philosophy and the science of the soul and also in their knowledge of science. In ancient times religion, philosophy and science were not divorced as now. It is the aim of Theosophy to show the connection between all three.

## THE REAL AND THE UNREAL.

Everything around us is subject to change and is transitory. Nearly all the things tha we pursue in life are impermanent and unlasting. Hence none of these can be the Real, for that which is real is enduring and unchangeable. We live in a world of manifestation and relativity and so long as we are tied down to this world our life will partake of the unreal. Yet back of all manifestation must be the Real. In our ultimate nature we are the Real, unchangeable and enduring. We can never *possess* the Real but can *become* and *are* it. All nature tends through evolution towards a more perfect expression of and vehicle for the Real. Discuss the value of possessions, wealth, fame, honor, and the expressions of the soul, love, sympathy, kindness. The real is not to be found in anything external but only within, and in the ideal.

REFERENCES.

*O. D. Papers*, Nos. 19 and 25; *Ocean of Theosophy*, pp. 60, 61; *The Path*, vol. viii, p. 117 "Tea Table Talk."

# THEOSOPHICAL NEWS AND WORK.

SYRACUSE T. S. (New York) has held very successful meetings during July and August with an increase of attendance of 50 per cent over the four previous months. This has greatly stimulated the members and they hope to push the work vigorously in the fall when those who have been away for summer outings shall have returned. Sunday lectures were given on the subjects of "Occultism in the Bible," "The Relation of Science to Theosophy," "The Thinking Principle in Man." A special meeting was held July 27th at which the following addresses were made: "The Theosophical Movement," by Miss Irene Earl; "Plato's Philosophy," by Mrs. Frances J. Myers;" "Jacob Boehme, Cagliostro and Mesmer," by Mrs. Meir and Mr. Doyle; "Short Sketch of H. P. B." by Mrs. E. K. Mundy; Summary by Dr. Wm. H. Dower. The room was filled, and many were eager to ask questions.

CORINTH T. S. A dramatic entertainment was given by the visitors (F. T. S.) at the Maschmedt farm, at Palmer, N. Y., on the evenings of August 13th and 20th, and was much appreciated and enjoyed both times by a large audience. The proceeds were given to the fund for the Crusade.

BUFFALO T. S. has kept up all its meetings, except the training class, during the summer. The attendance at the public meetings has been as large as during the previous months and at the classes have been even better attended. A class for enquirers is held Tuesday evenings and a Secret Doctrine Class on Thursday evenings. The Branch has lost two devoted workers, Mr. and Mrs. Griffith, who have gone to live at Geneva, N. Y., but the result will probably be a new Branch at that place. They have already begun sowing seed and have started a study class.

LYNN T. S. (Mass.) reports for August two branch meetings and three public lectures as follows; 3d, "The Mystics," by George W. Horne; 17th "Theosophy and Christianity," by Elizabeth M. Gibbons of Boston; 31st, "Duty," by Nathan A. Bean. The attendance at the lectures was much larger than usual.

NEW ENGLAND LEAGUE THEOSOPHICAL WORKERS. An interesting meeting of the N. E. League was held at Boston, September 3d. Mrs. Hobson of the Lowell Branch gave an able lecture upon "The Vestures of the Theosophical Movement," portraying various aspects the movement had taken on at different times and showing how each was peculiarly adapted to the exigencies of the period. Much interesting work was reported, Miss Ivers stated the amount of literature which had been distributed free by the "Theosophical Bell Ringers," and Mr. Ayers spoke of the good work they were doing in Malden and of open-air talks which were there being given. Miss Gibbons reported that the work of the North-End Lotus Circle was prospering and that the Jewish rabbis and Roman Catholic clergy had examined the teachings which were being given and found nothing objectionable in them. Some children of Jewish parentage at first objected to the tau cross in the seal of the society as being contrary to their faith, but when its real significance was explained their confidence was regained. Mr. Schoolcraft said that a suitable hall had been secured for the continuation of the "Brotherhood Suppers" and that the work among the poor, suppers, lectures, and friendly talks, would be kept up as before. Mr. Clapp announced that subscriptions were being taken to secure a centrally located hall for regular Sunday evening lectures, the idea being to unite all N. E. forces in one attempt to reach the public. Mr. Hobson reported that Lowell Branch had taken a suitable room to be kept open during the week for enquirers. Splendid work has been done this summer in the way of open-air talks that have been given by earnest students on the Boston Common; very good results have been shown.

PITTSBURG T. S. The Society's rooms have been kept open all summer and many enquirers have visited them. Public lectures were resumed Sept. 6th. The first one being given by Mr. W. C. Temple on "Theosophy."

NEW ORLEANS T. S. has secured new quarters at the Hicks Building, third floor, cor. Baronne and Union streets, which will be opened in October. The reading room will be kept open all day, and the lecture night changed from Saturday to Sunday. The lectures in August were: 1st, "Spiritual Phenomena," by Dr. Meyer and Dr. C. J. Lopez; 8th. "Reincarnation," by Mr. Brand, Mr. Nichol and Captain Abbott; 15th, "Study in Biology," by Mr. Edward Mitchell; 22d, "Purpose of Life," by Mrs. E. D. Pelton and Mr. Nichol.

## CENTRAL STATES COMMITTEE REPORT.

COLUMBUS T. S. has decided to try holding its meetings Sunday evening, believing that it can attract a larger audience at that time. A Lotus Circle is its next new line of action.

CLINTON T. S. recently presented Theosophy at the annual meeting of Spiritualists at Pleasant Park.

DECORAH T. S. has had its regular meetings during the month with the average attendance.

DANA T. S. is moving along with its usual energy.

DEVA T. S. has suffered because of the recent protracted heat, but is now having a splendid attendance and interesting meetings.

INDIANAPOLIS T. S. adjourned in July to reassemble early in September, when it expects to again enter into active work.

LOYALTY T. S. is attending quietly to its several lines of work and growing numerically.

LINCOLN T. S. (Neb.) wants some of the working spirits to visit them.

MILWAUKEE T. S. is "doing" all the programme, it is now preparing a Purple Pot Pourri.

MINNEAPOLIS T. S. has changed its Sunday meetings from morning to afternoon and has larger audiences.

ST. LOUIS T. S. is waiting for cooler weather, but meanwhile meeting, studying and planning for fall work.

UNITY T. S. thought it had adjourned for the summer, but seems to be holding meetings and at work just the same.

YOUNGSTOWN T. S. had an inquirer's meeting recently at which questions were kept up for three hours and were answered by Dr. Acheson "satisfactorily and promptly," according to the newspaper report.

## PACIFIC COAST ITEMS.

SAN DIEGO T. S. has lately received five new members, all men, and reports increased interest and attendance at all meetings.

PASADENA T. S. holds regular Branch and public Sunday meetings during the summer season and attendance constantly increases. Members from Los Angeles T. S. lecture at the Pasadena Sunday meetings twice each month. Two members have recently joined and others express their intention of doing so. Brother Lester of the Aryan T. S. passed the summer in Pasadena and greatly assisted in the work, and the members were sorry to lose him upon his return to N. Y. Pasadena Branch is very much in earnest and success attends its work. One member writes: "However secluded one's life may be, I believe that if he is truly desirous of helping others, plenty of work of just the kind he can do will come to hand, and no life however lowly need be commonplace when every act may be a sacrifice to the Supreme."

PORTLAND T. S. has a good plan to reach people, which is this: A personal letter is written and addressed to some one who might be induced to attend T. S. meetings. A T. S. leaflet is enclosed and also a card announcing lectures and meetings held at T. S. Headquarters, and containing information as to the Free Library and Reading Room. This personal letter written in ink carries more weight as an appeal than a copy printed or typewritten communication and usually succeeds in causing the attendance of the person so addressed. Another good scheme of this same branch is the circulating of cards at public meetings immediately after the lecture, upon which is printed these words:

QUESTION CARD.

You are invited to write Questions upon the subject of the lecture, or upon any subject, which will be answered from a Theosophical standpoint.

☞ Hand the card to the usher.

The cards are collected by the ushers and handed to the presiding officer who calls upon members present to answer questions written upon them.

ALAMEDA T. S., Julius Oettl, Pres., reports more favorable prospects. For a long time Brother Oettl had much the same experience as W. Q. Judge, who alone attended, opened, wrote up the minutes, directed the proceedings and closed the meetings of Aryan Branch at a time when for something like a year no one else attended. Mr. Judge at

last succeeded, as we all know, and Brother Oettl now has an attendance at his branch meetings of from 8 to 14.

Several members-at-large at Petaluma are working for, and may soon have, a branch at that place. Dunsmuir also may soon have a branch.

SANTA CRUZ T. S., Mrs. L. A. Russell, secretary, has held regular branch and Sunday meetings during the summer and increase of attendance of new people is reported.

SEVENTY-TIMES-SEVEN T. S., at Sacramento, Calif., holds all meetings open to the public and confines itself to the A, B, C of Theosophy, which is according to the oft repeated advice of W. Q. J., and invariably results in the branches so conducted becoming large and influential factors in the spreading of Theosophy in their respective communities.

DR. J. A. ANDERSON is preparing a work on "Karma," which will soon be completed and issued. The readers of Dr. Anderson's two previous works, "Septenary Man," and "Reincarnation," will be glad to get his new book.

THE OAKLAND T. S. Sunday meetings have grown in attendance to such an extenthat a larger hall has had to be secured. The new hall was opened Sunday, Aug. 2, when Dr. Griffiths lectured to a good audience on "Sleep and Death." Mrs. S. A. Harris presided, and music was a feature of the proceedings.

Dr. Griffiths spoke on "Reincarnation" in San Francisco, July 26, and in San Quent tin prison, Aug. 9. As usual the prison chapel was crowded by about 600.

SAN JOSÉ T. S. gives good reports of progress. The Branch now has its own headquarters and hall for meetings. A regular winter course of lectures is contemplated.

SEATTLE T. S. No. 1. meets for study at 612 3d Avenue, on Thursday evening at 8 P. M. and holds a public meeting at the same place on Sunday evening.

SAN FRANCISCO T. S. reports another remarkable gain for August, the attendance being 1950 at all meetings (not including the 5th Sunday), as against 1300 for July and 800 for June. This is partly due to the fact that two of the Sunday lectures were specially advertised, but aside from this there is a net gain. The force from the Crusade is reacting upon us and it is to this source that credit is due for the great strides made in the last two months. Lectures given during the month were: Aug. 2d, a special Crusade meeting, addressed by Dr. Jerome A. Anderson, on "The Purpose of the Crusade," E. P. Jones, on "The Message of Theosophy," and Mrs. Mercie M. Thirds, on "Brotherhood." A collection resulted in $86.50 for the Crusade. Aug. 9th, Dr. Anderson, "Suicide"; 16th, Harry B. Monges, "The Enemy of Man"; 23d, Rev. W. E. Copeland, "The Mystic Meaning of King Solomon's Temple"; 30th, Thos. B. Wilson," "The Criminal in Society, or the Man Overboard."

# THE CRUSADE.

## CRUSADING IN SCANDINAVIA.

While the main body of the Crusade pursues its journey around the world, occasional units are now and again sent out in other directions. Such an instance occurred when Miss Hargrove and myself were sent to carry the message of Hope, Fraternity and Good Will into Scandinavia. The Scandinavian Section, though not yet affiliated in form with the T. S. in America, still has a very strong fraternal feeling therewith, so far as the great majority of its members are concerned, and the evidence of this fact was hearty and complete. The unparalleled summer heat and the shortness of time before the Convention of the T. S. in Europe at Dublin, only allowed of visits to four principal cities, and almost every one, without exception, who met the Crusaders, had traveled some distance to do so.

often at great sacrifice and expense. The general feeling was voiced pathetically by one burly farmer, who had visited America and knew a little English, quaintly evinced in his calling the Crusaders "you fellows." When thanked for coming so far to see us, this good and loyal brother slowly said: "It is nothing to what you fellows have done; thousands and thousands of miles! I always did think something big would some day to us come, but not so big as what you fellows has brought." All minds turned like this one with love and faith to America, and we literally found places and people already prepared, often filled with the very ideas the Crusade is now setting forth to the world. Everywhere we were met by deputations and flowers, and the same cordial tokens brightened each departure. At Stockholm we were met by that true friend to all Theosophists, Dr. Zander, General Secretary to the Scandinavian Section, to whose assiduous work the Section owes so much, were it only for his translations of the literature of the T. S., *Letters That Have Helped Me* being the latest publication in the Swedish language; but this is only one phase of our Brother's activity. Visitors were received and questions answered; private meetings were also held at the headquarters, so tasteful and commodious in their arrangements, a meeting of the various T. S. Lodges was held and addresses given on "Devotion," "Work" and "Fraternity." The various details of American work, the Crusade and the S. R. L. M. A., were eagerly received and were reported in the Press, the columns of the latter being first opened to us through a repudiation of the Crusade from London, which enabled us to give a fuller statement of the true facts than would otherwise have had insertion there. The attention which Miss Hargrove's address on "True Fraternity" received showed with what gratification the Heart Doctrine of the Crusaders is being everywhere absorbed, literally, by minds athirst for the spirit that maketh alive; it did more; it testified to the successful help now being given by members new to public speaking who are coming forward to speak with simplicity and fervor of that which they feel in their lives: if these examples are widely followed we shall all come more in touch with one another.

At Stockholm it was decided that Dr. Eric Bogren of Helsingborg, should come to the Convention at Dublin as an unofficial delegate, bearer of a beautiful letter of greeting from Dr. Zander and a number of Scandinavian members, as well as a flag of the Scandinavian Union to present to the Crusaders. Brother Tonnes Algren, President of the Orion Lodge, sent a letter and telegram of greeting to the Convention and a silken banner of Sweden to the Crusaders. Dr. Zander sent an ample contribution to the Crusade; Brother Sjostedt of Christiania a Norwegian flag: other financial contributions were not wanting. Brother Harnqvist of Hernosand and Mrs. Harnqvist also decided to come to the Convention, as did Brother Hedlund of Gothenburg and Mrs. Hedlund. The importance of such testimonies of fraternal interest cannot be over-estimated, since it strengthens existing ties and knits hearts together in new ones. At Christiania almost the entire Branch met us with flowers and welcomes, a little child at their head. Vice-President Ericksen had already arranged for a public T. S. meeting, and a typical Norwegian supper afterward to the Crusaders and all members. These devoted workers even wished to defray our Norwegian expenses, but the expense of the whole trip had already been contributed by another European member. Here as elsewhere many members spoke English, but each speaker had also an interpreter; in some places the addresses were taken down in shorthand for branch and press use. Nearly five hundred notices of the S. R. L. M. A., pamphlets and Crusade leaflets were distributed throughout the tour. At Gothenburg we were the guests of Mr. and Mrs. Hedlund; press-work was done and private meetings held. At Helsingborg, opposite the famous castle of Elsinore, the home of Dr. and Mrs. Bogren was opened to us; here also inquirers were received and a public T. S. meeting held as well as a private meeting. Brother Jetterberg of Gothenburg sent a Norwegian flag to the Crusaders. Brother Gyllenberg of Malmö arranged to publish all news from the Crusade in the official journal there. The greatest cordiality prevailed; one or two small instances to the con-

trary were incited from abroad rather than spontaneous and were merged in the great tide of peace and good will. In the long northern twilights we were entertained by a number of members in lovely gardens, amid music and bright waters, or we sailed upon the fjiords so translucent to their depths, fringed with purple hills. Perhaps not the least Crusade work was done thus, in the interchange of ideas upon practical Theosophy and work. I have now met some thousands of Theosophists since joining the Crusade in America, and I have seen two great Conventions as well ; at these absolute unanimity prevailed, and everywhere, even in the case of isolated members, whether upon main views or in detail, I have found entire unity and harmony ; every F. T. S. seen by me in the past four months has spoken with the same accents, the accents of the heart. Scores of letters from over all the seas strike the same key-note. It is a latter day miracle more convincing than any phenomena. In the day of that "new hope, which is now," a diviner light has descended to harmonize our beloved Society, to render it more largely, more instantly helpful to the world. How happy are all who have some small share in this great work for man !

JULIA W. L. KEIGHTLEY.

## THE CRUSADE IN IRELAND.

In the last issue of the FORUM our record of the Crusade had brought us to the arrival of the Crusaders in Ireland. Dublin was made the headquarters, and from there visits were made to Bray and Limerick. At Bray, a sea-side resort not far from Dublin, two open-air meetings were held on July 26th and 31st. At one of these, after a talk on Re-incarnation, an Irishman asked, with an accent that cannot be indicated in writing, "Can ye tell me, sorr ? When I come back, will I be born a paycock, or a monkey, or maybe a woman ?"

Limerick was visited on July 29th by Mrs. C. F. Wright and Brothers Wright, Patterson and Pierce. A large meeting was held at which the chair was taken by a local Theosophist, Mr. Gibson. At one stage of the proceedings he had to eject a noisy commentator who persisted in taking the floor and interrupting. The meeting was a great success.

On the 31st, in the afternoon, a drawing-room talk was given at 3 Upper Ely Place by Brothers Hargrove and Patterson, and on the evening of the same day E. A. Neresheimer, J. H. Fussell, Dr. A. Walton and Fred Neresheimer arrived from America to be present at the Convention of the T. S. E. Dr. L. F. Wood and Mrs. Wood arrived on the next day.

## BROTHERHOOD SUPPER.

On Saturday evening, August 1st, about four hundred men and women, several newsboys and young girls who had been found begging on the streets sat down to an unlimited supply of tea and cake at the Brotherhood Supper. Some of the ladies in distributing the tickets for the supper met with considerable difficulty in some parts of the city. Many of the women who had evidently been told about Theosophy by priests refused to even touch a ticket and said the devil was in it. The supper was a huge success and the songs and speeches by the Crusaders and others were much appreciated and listened to with great attention. Mrs. Wright spoke particularly to the women, but the men were just as interested. It was interesting to watch the effect of Mrs. Tingley's speech. She spoke right from the heart and touched the hearts of all present. One old Irishwoman was heard to say "She's like the Mother of God."

Just before closing the meeting, Mr. Wright, who acted as chairman, called for an Irish song to be given by one of the guests. After some little time a man was found in the audience who was willing to sing and it turned out that he had a very good voice. He sang two songs, the second one with a chorus, which was heartily joined in by all present.

One could not help feeling that the barriers of separateness had been to some extent broken down and that there existed a true bond of brotherhood between all present which needed only to be called upon to assert itself.

An account of the Convention will be found elsewhere in the FORUM. Several other small meetings were held in Dublin during the next few days. Lotus Circle work was discussed and a committee appointed, with Miss Hargrove at its head, to carry on this important branch of Theosophical work.

The regular meeting of the Dublin Lodge was held on Wednesday, August 4th, and was attended by many of the Delegates and the Crusaders. The most interesting feature of this meeting was the reading of a paper by the Rev. W. Williams, of Bradford, England, on the Kabbala. Mr. Williams, as has already been stated, is to join the Crusaders in Egypt and to accompany them during the remainder of the tour. He has been a deep student of the Kabbala and of the ancient Mysteries for many years, and he told one of the members of the party that H. P. B., in the old days, told him to keep up his study of these subjects but that he did not understand the reason for it until now. He has great ability in explaining these difficult and abstruse subjects clearly and concisely and we look forward with pleasure to seeing him in America when the Crusaders return.

## THE CAMP AT KILLARNEY.

F. M. Pierce and Herbert Crooke left Dublin on Wednesday for Killarney in order to prepare the camp. The rest of the party left on Thursday morning arriving in Killarney in the middle of the afternoon. Soon after reaching the camp a heavy rain storm kept us all in the tents for about forty minutes and then we sallied out for a walk in the woods on the mountain side. Most of the party went barefoot, two of them to their great sorrow, for in making a detour to get back to the camp they got off the footpath into the midst of brambles and barbed wire fences.

On getting back to the camp we all felt the great peacefulness and the absolute stillness of the place, it was as if nature had stood still and a great benediction had fallen upon us all. We went very quietly to bed and the night was a wonderful night for all. In a little while the most marvellous and musical voices were heard all around the camp, it seemed as though the whole place were alive. We learned afterward that the site of the camp was called Fairy Mound and two evenings later when we were all sitting round the camp fire and Brother Neresheimer was singing with that wonderful voice of his, accompanying himself on a guitar, all around were seen little fairies coming closer and closer. This is a little fairy tale but then, you know, the Irish believe in the fairies, and some Theosophists too.

On Friday a party of eleven set out to find the stone which was to form part of the corner stone for the School R. L. M. A. This was to be of a certain size previously determined on and triangular in shape so that with three other stones to be obtained from Scotland, Egypt and New York State, it would make a square, the side of which was to be two feet six inches, and thickness one foot. The party was conveyed on two jaunting cars and a small flat cart on which to carry home the stone. The small cart which had a very big jolt led the way—directions having been given as to this by Mrs. Tingley. On this were our two artist friends, R. Machell, G. W. Russell, known as Æ, and myself. Next came a car with Mrs. Tingley, F. M. Pierce, E. A. Neresheimer and Dr. Walton. On the other car were Mrs. Wright, Miss Hargrove and Mrs. Binks and Mrs. Raphael, two of the English Delegates to the Convention.

We were all on the lookout for suitable stones and many were pointed out as we drove along the beautiful mountain road. At last we got tired of conjecturing about stones as mile after mile was passed. Meantime, however, Mrs. Tingley had made a little pencil sketch on the back of an envelope and when we were about eight miles from camp she called a halt and we began at once turning over stones and pointing out what seemed

likely to suit. We went a few yards further to a little brook in the bed of which were several large stones and then Mrs. Tingley went back to the original stopping place and pointing to a stone told us to dig it out. Only a part of what proved to be the base of the stone could be seen and for aught we could tell the stone might be any shape and ten feet long or longer. It proved however to be entirely suitable, triangular in shape and when trimmed would be of the required dimensions. The little sketch which Mrs. Tingley made was also found to show the exact spot and surroundings, although she had never before visited the spot.

Before returning to the camp we climbed higher up the hill, leaving the road and from there we beheld a most beautiful sight. Stretching out before us was a valley extending for fifteen or twenty miles between two ranges of hills showing the lakes, with the lower lake in the distance. Our artist friends made sketches while we sat in silence and enjoyed the view and the peace which all felt and which called to our minds the days of Ireland's ancient magic when the mystic fires still burned upon her round towers, symbols of the never dying fires of the soul. Some of us thought of that story of old time told by Bryan Kinnavan in the *Path* under the title of *A Curious Tale* that perhaps it was here that the scene of the story was laid and here again perhaps in the not distant future those fires will again be lighted and shine out to the world.

On the next day, Saturday, another visit was made to the same place and a cairn was built to mark the spot from which the stone was taken. Many visitors came to the camp on Sunday, and little groups were soon formed around one or other of the Crusaders and listened with much interest to their explanations of Theosophy. Before leaving camp we learned that the mountains at the foot of which we camped were called the *Purple* Mountains, and here I must insert a little letter of greeting which Mrs. Tingley wrote at the camp to all the American members :

FAIRY MOUND, LAKES OF KILLARNEY,
PURPLE MOUNTAIN CAMP,
Aug. 10th, 1896.

DEAR HEARTS :

The Crusaders join with me in sending loving thoughts and good wishes to all the friends in America. Forever and ever yours.

(Signed) KATHARINE A. TINGLEY.

On Monday the 10th the camp was broken up and we left for London, arriving there the next day. Brother Dick stayed behind to see after the removal of the tents and to take the stone back to Dublin with him.

A farewell E. S. T. meeting was held in London on the evening of August 12th, and on Thursday the 13th, the Crusaders accompanied by Miss Hargrove, Dr. Walton, Dr. Wood and Mrs. Wood left for Paris. J. H. FUSSELL.

## ON THE CONTINENT.

Mme. Petersen, one of our old Boston friends, met the party in Paris and was very helpful to them as an interpreter. Three small meetings were held in the Hotel St. Petersburg where the Crusaders stayed. At the first meeting a reporter from one of the principal papers was present, who, as he said later, had come with the intention of "showing up" Theosophy, but he became so interested in what was said that he wrote a column and a half which was decidedly favorable to Theosophy and to the Crusade. A very successful and large public meeting was held in the Hotel Continental on August 20th. The Crusaders themselves distributed programmes in the hotels, principal stores, on the boulevards and at street corners. Several French people were present at the meeting and Mme. Petersen acted as interpreter. The speeches were translated sentence by sentence and this made them very deliberate but the interest of the audience never flagged. On

the 21st the Theosophical Society in Europe (France) was established. The President is a Frenchman and there were at the start five other members. Mme. Petersen will remain in Paris during the winter and will be a great help to the new Branch.

Good news of the visit to the Crusaders has been received from Holland where Mme. de Neufville has done such splendid work. The Crusaders then went to Berlin, and on August 27th a telegram was received in New York :—"New Society in Sweden formed here to night." This refers to the Swedish members joining the T. S. E. so that now there is a Society of the T. S. E. (Sweden).

Another telegram was received on the 30th :—"Large Society formed in Germany. Hartmann President."

There are already four branches of the new T. S. E. (Germany) and this is very largely the result of the quiet work of Brother T. R. Prater of the New York Headquarters, and of Brother Paul Raatz of Berlin.

## CRUSADE ITINERARY.

Following is a list of the places the Crusaders will visit and the dates of arrival during next month: Vienna, Sept. 9th; Venice, 12th; Rome, 17th; Naples, 21st; Reggio, Messina, Catania, Syracuse, 24th; Malta, 25th; Syracuse, 29th; Catania, 30th; Messina, Oct. 1st; Reggio, 1st: Metaponto, 2d; Brindisi, 2d; Patras, 4th; Athens, 4th; Alexandria, 11th; Cairo, 13th; Ismailia, 21st. They will then leave Ismailia on the 22d and arrive in Bombay Nov. 2d.

## SOME RESULTS ACHIEVED.

It would be impossible to say what the results of the Crusade will be or even to adequately describe what has already been achieved. But now that the Crusaders have left England we are able to look at their work there and to view it as a whole. One thing is evident to all, that there has been a great awakening in all the Branches in England, Scotland and Ireland. Here in America we have been unable to appreciate the difficulties which beset the T. S. in England and the opposition which had to be met on every side. Never for a moment did the workers in England give in, but it seemed a work almost without hope—so different from what it has always been in America.

The visit of the Crusaders has brought about a wonderful change, their visits have brought hope and light and renewed energy and courage. A transformation has taken place and the whole future is bright.

One of the most interesting things to note is the peculiar ability and wisdom with which the Crusaders seem endowed in getting hold of persons in each place who are specially fitted to carry on the work after they have left. The propaganda work and the visiting of Branches in England and Scotland have been left in the charge of Brother Herbert Crooke, one of the most devoted workers in England.

## AMERICAN DELEGATES EN VOYAGE.

Many conversations on Theosophy were held on board ship by the American delegates, Brothers Neresheimer, Fussell, Walton and Fred Neresheimer and much interest aroused among the passengers. On the *St Paul* on the voyage out a lecture was given by Brother Fussell to about 150. There were several ministers present and a lively discussion followed. On the return voyage on the *Paris* another lecture was given by Brother Fussell to about 60 passengers.

## S. R. L. M. A.

Some interesting information was given in Dublin in regard to the new School, viz., that before the Crusaders return to America, the site of the School is to be purchased and a temporary tower erected, on which will be a revolving light.